

THE LINGUISTIC ANALYSIS OF PROVERBS IN ENGLISH AND UZBEK

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Abstract: This article provides a communicative analysis of some proverbs, phrases, paremiological units in the English and Uzbek languages in the sense of friendship and enmity.

Keywords: Paremiological units, English, Uzbek, friendship, enmity, proverb.

INTRODUCTION

Translation is an important process that has a key role in exchanging information, news, culture, literature and sciences among people all over the world.

As we know, there are many linguistic problems that a translator faces while translating like mistakes in usage resulting from the translator's lack of competence in writing properly, wrong use of dictionaries, using literal translation or the lack of translator's common sense.

Proverbs are fixed expressions that are important in any language. Proverbs could carry themes related to women, professions and occupations, money, love, marriage, divorce, friendship, education and learning, children and parents, taxes, religion, telephones, cars and computers.

LITERATURE REVIEW

N. Schmitt notes that written discourse absorbs a huge amount of lexical material, which expands the vocabulary [5]. Researchers N. Schmitt, J. Cody, H. Douglas, M. Hyde, M. Lewis considered the issues of mastering vocabulary, ways to solve issues that are associated with identifying the meanings of vocabulary, issues of selecting vocabulary for the development of vocabulary and its enrichment, - issues related to the structure of lexical competence, issues of developing lexical exercises for the effective formation of types of speech activity [3]. According to S. Thornberry, both in oral and written situations (connected text) there are many opportunities to identify a lexical unit in a context with other vocabulary and on the basis of lexical fields. Word usage is easy to learn based on a thematic text, where there is a large number of words that are united by one concept - lexical-semantic fields or lexical-semantic groups [2].

MAIN PART

Thus, by using translators' methods mentioned above, translation problems about friendship are taken to study in this article. We tried to translate "friendship" proverbs from English and give their possible variants into Uzbek language.

A dog is man's best friend — "It vafo, xotin jafo"

Dogs are loyal friends to have in your life. They do everything to protect and please their owner. They are faithful companions that make themselves of value to their owner.

A friend in need is a friend indeed — "Do'st boshga kulfat tushganda bilinadi" "Jonga kuygan jondav do'st, janaa kuymas qandav do'st"

A friend that sticks with you and helps you when you're in trouble is a true friend.

A friend to all is a friend to none — "Hammaga yordam beradigan do'st haqiqiy do'stmas", "Ko'pni sevgan birni sevmas".

A friendship with a person who is friends with everyone is not unique or truly valuable.

A friend's eye is a good mirror — "Do'st do'stning oynasi".

A good friend will truthfully tell you whether you do something good or bad which is valuable to have.

A man is known by his friends — "Sen menga do'stingni ayt men senga kimligingni aytaman"

People judge you by the company you keep. Others will look at your friends and make assumptions about you based on the friends you choose to have in your life¹.

False friends are worse than open enemies — “Bostirmadan ayvon yaxshi, yomon do’sdan hayvon yaxshi”

It’s better to at least know who your enemy is, instead of believing someone is your friend only to find out that they aren’t.

Friends are thieves of time — “Do’stingni saqlama, yo’ldan qolar, Dushmanni saqlama, siring olar”

We can say that some English proverbs have their equivalents in Uzbek languages and we can easily understand the meanings of these proverbs. However, some others totally differ from English variants while we translate them into Uzbek. In this situation, we tried to use some other possible proverbs in order to keep their meanings.

In the book of Uzbek linguist U.K. Yusupov “Contrastive linguistics of the English and Uzbek languages” it is clearly mentioned that linguocultureme is a linguistic or speech unit defining one part of a culture; consequently linguoculturology is a branch of linguistics, which studies interrelation between language and culture, and conveying culture in a language. Still it is clarified that linguoculturology focuses attention onto the reflection of spiritual state in the language of a human in the society².

In general, this branch analyses cultural colours of linguistic units as well as it studies language through culture. Besides, linguoculturology possesses a number of following specific features:

- 1) it is a subject of synthetic type, occupying bordering position between science and, learners of culture and philology;
- 2) the main object of culturology is interrelation of language and culture and interpretation of this interaction;
- 3) as the subject of investigation of linguoculturology serves spiritual and material culture, verbalized artefacts, forming “the language picture of the world”;
- 4) linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country.

CONCLUSION

In the view of the observations made above, it is important to point out that proverbs contain social practices that can be visualized in a real or possible world. Furthermore, a language always changes itself day by day, for that, the quantity of proverbs in it also changes; some proverbs may disappear, people may begin to use some other new proverbs in their conversations.

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² Yusupov U.K. Contrastive Linguistics of the English and Uzbek languages. Tashkent: Akademnashr, 2013. P. 27-262.

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